



Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.00 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing a special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928.

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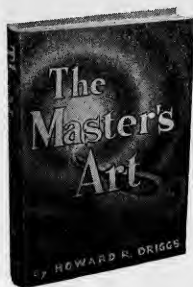
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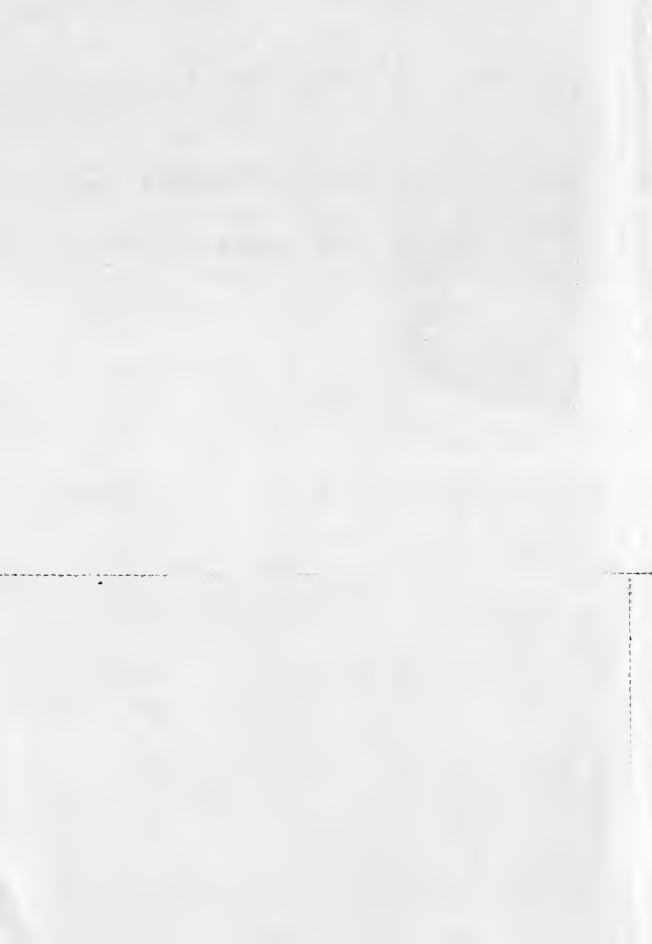
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# THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints  
Devoted to the Study of What to Teach and How to Teach  
according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Wendell J. Ashton

## *Thrift and Government Bonds*

PRESIDENT GEORGE ALBERT SMITH

DURING the war period many people have manifested their patriotism and wisdom by purchasing Government Bonds. In many cases the Bonds are still being held and are earning interest for the holder. This investment has been a blessing to many people and what they have saved will be useful to them in the future. Some individuals, however, are disposing of their holdings and spending their money for unnecessary things, and if hard times come, they may find themselves unable to meet their obligations.

We might learn a lesson from the ant. He harvests his supplies when they are available and stores them up against the day when it would not be possible to obtain them. The result is that his larder is usually well stocked. The grasshopper, a much larger insect, does not operate that way. He does not lay up anything in store for hard times, but depends upon providence to provide him what he needs, and the result is that most grasshoppers starve to death.

I fear that some human beings are like the grasshopper and do not take advantage of the opportunities that are theirs in a reasonable way. If they would take a lesson from the ant, they would lay up the food that they need and always have some on hand.

If those who have purchased Government Bonds will hold them and gain the benefit that results from possessing them, they will be wiser than if they dispose of their holdings and squander their substance. Surely we have nothing more secure in the way of an investment than Government Bonds.

(Note: President Smith served actively on the Executive Committee of the Utah War Finance Committee during the war, and has long been an ardent advocate of thrift.)

## *Thrift, Hard Times and Expensive Tastes*

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"We talk about hard times. I wish to say that I have read more than once the wise sayings of Benjamin Franklin on thrift and economy, and his reference to the people's complaint against the tax burdens laid upon them. He says the luxuries in which people indulge and the wasteful expenditure of their money is a far greater burden, many times over, than the taxes and the public burdens the people have to meet. Today, the great majority of all the money put into automobiles is for pleasure . . . I believe that nearly all of the hardships of a majority of the people would disappear if they were willing to forego the habit of wearing silk stockings, so to speak, and get back to the ordinary manner of dressing in a rather quiet, unassuming way; stay away from about nine-tenths of the picture shows that they attend; return to the ways of thrift and economy that I have heard preached from this stand from the days of President Brigham Young until today." (President Heber J. Grant, *Gospel Standards*.)

# *Religion and Science*

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MILTON BENNION

## IV.

### THEIR USES AND ABUSES

SOME important uses of both religion and science have been discussed in the preceding numbers of this series. We may well give attention here to some of their abuses.

What are some of the abuses of religion? Historically speaking there are many examples. In the name of religion much suffering has been inflicted by men upon their fellow men. Freedom of worship and of expression have been denied. Political and economic restrictions have been imposed under assumed authority of organized religion to the detriment of the masses of the people. This has been due to various causes. Among them, selfish ambition, ignorance, superstition, intolerance and desire to save fellow men by compulsory means. Numerous examples may be found in the history of Christianity from the first century A.D. to the present time. At first the Christians suffered severe persecutions including martyrdoms at the hands of rival Jewish sects and Roman officials who sought to enforce worship of the emperors. During the middle ages, and extending into modern times, the situation was reversed in that the church required recantation, or submission to burning at the stake, of those who dissented from the doctrines approved by the church, including scientific and philosophical theories of some of the ancient Greek philosophers that had at first been condemned but later adopted by the church. Thus the advancement of

religious, scientific and philosophical investigations and expression was impeded. Even those who came to America in the 17th century that they might have religious liberty, denied this liberty to non-conformists among them.

These aspects of the history of Christian peoples have led some modern critics to reject all religion and to avow agnosticism or atheism. This attitude is expressed in some recent publications and doubtless accounts in some measure for the current popular indifference toward religion. This attitude toward religion in some cases results in rejection of the generally accepted moral standards of the great world religions. Some individuals, however, sincerely interested in the application of the Christian religion in contemporary society, have thought that churches in general have allied themselves with the financial aristocracy to the neglect of the welfare of the underprivileged classes of society. This type of criticism is expressed in two notable books; namely, *In His Steps*, by C. M. Sheldon, written in 1896 and now having circulation of more than 20,000,000 copies published in many languages; the other, a small volume, *Sin and Society*, by E. A. Ross, including a letter by President Theodore Roosevelt (1907).

The answer to this criticism evidently is acceptance and practice of the religion of Jesus Christ as taught by Him in His personal ministry and as revealed by Him to His prophets, both ancient and modern.

In practice fallible man has often fallen short of his professions. This applies not only to the institutions of religion, but also to other great and necessary institutions of society; including the family, the state, industrial and commercial organizations. If religion is to be condemned on this account, by the same logic other institutions, and man himself, should be con-



demned. All have in practice fallen short of the ideal. Progress, however, comes about through persistent, intelligent and prayerful striving toward realization of the ideal in all phases of human life, both individual and social.

It is possible for a Sunday School teacher to do more harm than good to the cause of religion. This writer recalls the case of a teacher of a "theological class" in the last part of the 19th century. A problem was raised that could not be settled by any known scripture. The teacher, a man of great dignity and self-assurance, settled it thus: "Now, if I were the Lord, this is what I would do . . ." Some members of the class responded in silent prayer: "We thank thee, O God, that our teacher is not the Lord."

The abuses of science are manifest in various ways. Some devotees of science who denounce the dogmatism of religion themselves avow very dogmatically current theories of science. For instance, within a generation some physical scientists held that the mechanistic theories then current in physical science applied to all nature including man. Consequently man is but a mechanism merely and can have no free agency or free will. The theories of physical science upon which this reasoning was based have been radically changed in recent years. Most great philosophers never did accept such a notion of the nature of man, although some psychologists did, in the effort, as they thought, to be strictly scientific.

With respect to the applications of science to human life and well-being there are most striking examples in current history. It has already been stated in preceding numbers of this series that biochemistry has contributed directly to health and prolongation of life, as have also other sciences. The numerous conveniences of modern life are, of course, dependent upon applied

science. Selfish individuals have, however, misused scientific knowledge to foist upon a gullible public worthless and even harmful drugs, adulterated foods, and other frauds. The most flagrant abuses of the sciences, however, are manifest in modern warfare as recently practiced and as contemplated in case of another great war. In some cases, it is reported poison gas has been used. It has also been charged that disease germs have been showered upon cities. Now the production of the atomic bomb is a threat to the very existence of whole populations.

Some of the most ancient and universal provisions of the moral code are in warfare set aside in wholesale deceit, robbery, and destruction of fellow men. It is difficult under present conditions to adhere to the accepted rules of warfare generally recognized at the time of the American Revolution of the 18th century. When an aggressor nation institutes total war, and uses any means at its command to destroy those who resist, they in self defense generally resort to the same or more destructive weapons.

The abuses of science no less than the abuses of religion can be corrected by adherence to the fundamental principles of religion. In this effort all mankind should be urged to join, irrespective of nationality, race, or geographical location. It is the proper business of the strong and the enlightened to help the weak and the unenlightened no less than to help themselves. All are the children of God.

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Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. (Romans 13:8-9.)

# Food Waste

MILDRED BOWERS

**I**NDUSTRY and thrift have existed as cornerstones in the L.D.S. philosophy for temporal progress since the organization of the Church, April, 1830. At no period has the individual obligation for industry and thrift been more demanding than at the present time. At no time in the history of the world has the opportunity for brotherhood been so great. The miracles of a machine age have eradicated boundaries and all men are neighbors.

For centuries hunger has been a constant companion to millions of men, women and children in congested countries of the world. Today famine threatens the existence of 1/3 of the earth's inhabitants. 800,000,000 is an incomprehensible figure. It is easy to recognize the need of a near neighbor and lend assistance. But in our Land Bountiful, it is difficult to appreciate the suffering of those whom we cannot see or with whom we cannot speak. The fact, however, remains: millions of our brothers and sisters throughout the world are dying for want of the necessities of life.

Let us appraise our obligation. What of the Welfare relief? Have we not contributed our share! What more can we do? Truly all that our Welfare organization has done and is doing though the whole hearted

participation of our membership has no adequate measure. Who among us ten years ago when the Welfare program was instituted, except through revelation, could have predicted the circumstances which today demonstrate the wisdom of this inspired activity!

Support of the Welfare Program, however, is not enough. There is additional work for us here at home—as individuals, as families and as a Church. Consider, for example, our individual food habits at home and in public places and measure the gross waste of food which accompanies our lavish existence. Americans have long been guilty of actions which reflect the thriftless and unwholesome attitude of: "Why should I care! There is plenty more where this came from." It is said of America that a starving nation can be fed from our garbage cans. This is a serious indictment under any circumstance. It becomes a criminal offence when death threatens millions for want of food.

Let us recapture that priceless virtue of thrift and eliminate food waste in the home through more simple planning of meals; more careful purchase of foods; more accurate preparation of foods; more saving in the storage of foods; more use of left-overs; more small servings; and eating all on our plates.

# Healthful Living — A Part of Religious Education

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MILDRED BOWERS



MILDRED BOWERS

(Editors' note: This is the second article of a series to be published monthly for the remainder of this year and as far into 1947 as the author's time and circumstances will permit. Some information about the author will be found in connection with the first number of this series published in the July *Instructor*. These first two numbers, dealing with the chemical composition, structure, and functions of the human body and some achievements of science toward its preservation, are introductory to the main theme of the series; namely, ways and means of promoting in the highest degree physical, mental, moral, and religious development and efficiency.)

## II. THE STRUCTURE AND FUNCTIONS OF THE HUMAN BODY

**B**EFORE building a house one engages an architect to draw plans and write specifications to be used as guides in the construction. It is quite evident that the Master Architect, our Father in heaven, worked in a like manner. All forms of life were created according to a set plan. Basically, the plan for all life is the same. Every living thing requires nourishment to sustain itself and to grow. All life, whether plant or animal, reproduces itself

according to its own kind. There are thousands of different kinds of plant and animal life and no two are exactly alike. There is distinct and extensive variation within a single species. This variation is an amazing phenomenon. The human body is subject to perhaps greater variation than any other form of life. Differences in the color of hair, eyes, and skin, and in the shape of face and form of body illustrate the manner in which these variations

occur. Variation is the basis of interest in our world. The Lord must have been aware of the effect of sameness on the temperament and accomplishments of man. While humans vary in appearance and speed and efficiency of body function, still the basic activities operate according to a common pattern and for a common purpose.

One frequently hears the body referred to as a machine. In many respects it is just that—a machine. An automobile has a chassis or framework. The body has a skeleton. Wheels move a machine. Legs move the body. A fuel burning motor provides the energy to operate a machine. Food is the source of energy in the human body that enables it to perform work. An electric spark generated from the battery of a machine is the stimulus needed to start the engine. The spirit in the human body empowers it with life. An automobile is an efficiently organized machine with many working parts which are co-ordinated mechanically to perform as a unit. We should regard the human body in the same manner. The smoothness of the function in either the machine or the body is dependent upon the structural accuracy of each machine part or body tissue and upon the ability of each to perform with precision and efficiency.

As suggested in the first article, the body is a specialized mechanism composed of millions of tiny cells. Each cell possesses all of the attributes of life—namely; the ability to absorb and use food for growth and

work, to expel wastes and to reproduce. Anatomy students find study of body structure a fascinating and absorbing activity. To the medical student a human skeleton is a tool to information. A close examination of body structure reveals the wisdom of our Creator.

Bone is a hard tissue, but it is so organized as to support the body in best possible manner without adding excessive weight. The joint ends of long bones and the interior of flat bones have a porous structure which makes the bone strong but light of weight. Centers of long bones are hollow and filled with a fatty substance called marrow. If the bones of the skeleton were solid, total body weight would be too great to move around.

Mobility and grace of the body is made possible by the joint system of the skeleton. The backbone, for example, has 31 separate sections called vertebra, each a moving part. These are bound together by muscle and tendons, making a flexible support for the body. Eight flat bones which are fitted together with precision and accuracy form the skull. There is a marvelous adaptation of these head bones to the growth process. Every baby has a soft spot on top of the head. The bones in the head of a baby before birth are soft in order to permit movement during the birth process. As the child grows the head bones develop and become hard, gradually expanding until the soft spot is completely closed.

The nineteen bones which make up the fingers and hand rotate on the wrist joint which has eight bones or working parts. The wrist bones slide upon one another with the efficiency of ball bearings, making motion of the hand free and easy. The feet, too, are constructed for flexible motion. Actually the feet serve as springs for the body, absorbing shock and supporting the body with the least fatigue to supporting tissues. The heart and lungs are housed in the chest cavity which is formed by a protective but flexible girth of rib bones. The design of the chest is ingenious. While providing necessary protection for delicate organs it also permits expansion and contraction of the cavity fundamental in the process of respiration.

One cannot study and observe the human body without marveling at its ingenious organization. While many individuals have developed mechanical handicaps through abuse, illness or malfunction, there is but small if any margin for improving the basic design as organized by our Heavenly Father.

Just as bone tissues must be hard in order to support the body, muscle tissues are pliable, elastic and sensitive to nervous stimuli, that they may respond quickly in moving the body. Muscles move and support the skeleton. Bundles of muscle tissue are encased in connective tissue and attached to the skeleton by strong tendons. The size of a muscle varies with its location in the body and the amount of work to be done. As a

muscle works, it first contracts and then rests. The beat of the heart is an example of this function. The pulsing of the blood which occurs with every contraction of the heart muscles makes it possible for us to feel and hear the heart at work. Muscle pattern is somewhat like a jig-saw puzzle. One muscle overlays another in such a manner that counter contractions of opposing muscles maintains a balance in posture and make alternate motion possible. Contraction of certain muscles raise the arm. Contraction of other muscles lowers the arm.

Bound within and distributed through the muscular system are the blood vessels, nerves and lymph channels. A fascinating labyrinth of trunk and branch vessels and nerves reaches every portion of the body to facilitate distribution of food supplies, elimination of waste products and co-ordination and direction of body activity.

The circulatory system which involves the heart, arteries and veins, forms a closed circuit through which blood flows. Comparable in action to a fuel pump in an engine, the heart beat keeps the blood circulating through the body. Research in blood chemistry is as adventurous as a trip into an unexplored territory. To say the blood carries oxygen and food to the cells and serves as a channel for expelling waste products including carbon-dioxide, states the function of this tissue simply. But to understand the complexity of the blood as a mixture and to appreciate the intricate and

delicate balances which must be maintained is a study of a life time.

The nervous system may be compared to the communication services of a telephone company. No movement, no work, no thought, no action of any kind is accomplished without there first having been a nervous impulse to order and direct the activity. The brain is the control station, the nerves, the communicating lines to cells of the body. Structure of the brain substantiates the superiority of man over any other living creature on earth. The complexities and potential working capacities of the human brain are amazing. Research has demonstrated a highly developed division of labor within the brain. Certain areas control thought, reason, speech, etc. Other specialized areas are responsible for the processes of seeing, smelling, hearing, touching, etc., and still other centers regulate the involuntary functions of respiration, circulation and digestion. As a switch board is expanded with increased business, the brain grows with use. While there are some hereditary or physical handicaps which prohibits maximal development of the brain in some individuals, for the normal person the brain accommodates itself to the activity required of it. Some physiologists tell us more nerve cells are found in the brain of a person given to frequent and profound thought than to one

who thinks but little. The most remarkable inference in the nervous system and its relationship to the body lies in the law and order which govern body function. The entire universe is organized upon natural law and the human body is no exception.

There are other tissues in the body, each with a specific function, the discussion of which would further illustrate the magnitude and glory of the human body as a divinely created organism. But what is the purpose of this wonderful but complex creation? Why is its organization and capacity superior to other mortal forms of life? First and last, the human body was created in the Image of God as a mortal abode for the spirit of man which is eternal. When a spirit enters a body, mortal life begins and with its departure mortal life ends.

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:16-17; also D. & C. 93:35.)

To adequately appreciate and properly recognize the magnitude of achievement represented in one living human body, one should consider protection and care of the body an obligation second only to education of the spirit.

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The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. (Psalms 19:7.)

# My Journal

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GEORGE A. SMITH



GEORGE A. SMITH

## VII. MY FIRST MISSION

**T**HE first day's work after my return home was cutting hay, and towards evening I was attacked with ague and fever which continued with but very little cessation for six months. When it left me I was weak, although apparently fleshy. During the time of my sickness I read the works of Josephus.

In the month of February, 1835, being unable to work, I undertook to busy myself with peddling. I followed this occupation for three weeks, selling Conklin's salve and an assortment of essences. When my health improved I went to work on the farm. I regarded this peddling as the meanest business I ever followed in my life.

Sunday, March 1. I was ordained into the first quorum of Seventies

under the hands of Joseph Smith Sen., Joseph Smith Jun., and Sidney Rigdon, who was spokesman. I was the junior member of that Quorum.

In the spring of 1835 a majority of the inhabitants of Kirtland combined together and warned all the Saints to leave town. This was done to prevent any of our people becoming a town charge in case of poverty. They then bought up all the grain that was for sale in the country around, and refused to sell a particle of it to our people. Mr. Lyman, a Presbyterian owning the Kirtland Mills, was at the head of the movement. He accumulated several thousand bushels of grain in his mill and refused to sell the least portion of it to any of the Saints. This arrangement was brought about



by a combination of all religious sects in the vicinity. Mr. Chase, a Presbyterian neighbor of ours, who had a quantity of grain on hand and had refused to sell a particle at any price, came to my father one morning and asked him if he could board the school mistress his portion, assigning as a reason that he had not got provisions to feed her on. My father, although he had eaten the last morsel of bread stuff we had, for breakfast told him he could board her as well as not. This was done to ascertain our straitened circumstances.

But Joseph on learning the plan of our enemies, got the brethren to put their mites together and sent to Portage County and purchased a supply of wheat at a reasonable price and carried it to a mill owned by one of the brethren several miles from town; so that our Christian friends not only had the mortification of not starving out the Saints, but had when harvest came around a large quantity of grain on hand and no market for it, as our people had raised a supply for themselves.

Saturday, May 30. I was appointed on a mission to preach the Gospel in the East. My circumstances were so reduced that I could not procure clothes to go in. Joseph and Hyrum gave me some grey cloth to make a coat, a snuff-colored vest and pantaloons. Brother Charles Thompson cut them out, and Sister Eliza Brown made them up for me. Elder Brigham Young gave me a pair of shoes. As I had no valise, I took a small tin trunk and put into it a couple

of extra shirts. My father gave me a pocket Bible. Elder Lyman Smith, one of the same quorum and aged about 20 years and who was my second cousin, being the same who was wounded by the discharge of a horse pistol at Fishing River, in June, 1834, was appointed to travel with me. As my trunk was not full, and he had no valise he put his extra linen, etc., into it. We carried it alternately by a wooden handle attached to the top of the trunk.

I called on my uncle, Father Joseph Smith, and asked him if he had any advice to give me. He replied, 'Yes. Always go in at the little end of the horn and you are sure to come out at the big end, but if you go in at the big end of the horn you will be obliged to come out at the little end.'

I called to see Cousin Joseph; he gave me a Book of Mormon, shook hands with me and said, 'Preach short sermons, make short prayers and deliver your sermons with a prayerful heart.' This advice I have always denominated my collegiate education.

Saturday, June 5. We traveled 20 miles and put up with Daniel Allen for the Sabbath, as we had sent an appointment to preach at his house in Montville, Geauga County, Ohio. I was not able to write sufficiently well to keep a journal and my traveling companion, Lyman Smith, kept a very brief one, which was lost. He died in 1838, near Chicago, Illinois. I write from memory, most of the dates, names and distances

being forgotten, but the principal facts are fresh in my mind.

Sunday, June 6. We retired early to the woods and asked the Lord to give us something to say and enable us to preach by the power of His Spirit, for we certainly felt our weakness. A small congregation assembled, filling Brother Daniel Allen's home. As Brother Lyman was the older, he agreed to preach first. He was a handsome looking young man, six feet high and well proportioned, with beautiful dark hair. He read the 33rd chapter of Jeremiah and prayed; he gave out a hymn which he sang and then preached five minutes. Now came my turn; it was an awful moment. Suffice it to say I talked about fifteen minutes and it seemed to me that I told everything I had ever heard taught by the Elders, and much that I never thought of before. At least I hinted at every principle which I understood, and bore a strong testimony of the truth of the work, and sat down confused. The people, however, seemed very well satisfied and said that we had done first rate for boys.

On the Monday morning we resumed our journey traveling nearly 10 miles through a forest; the timber was very thick and we had some trouble to keep our course having to follow a line of marked trees most of the way which had been run eighteen years. At noon we called at a small log house, being the first we came to after leaving the woods, and got some bread and milk for which we thanked the Lord, and

blessed the people who gave it to us. We pursued our journey, endeavoring at every place to open a door for preaching; some laughing at, and others cursing us. At night we called on a wealthy farmer in the town of Morgan, Ashtabula County, for entertainment. He made us welcome, but his wife who was a Presbyterian was very cross. We took supper and went to bed much fatigued with our day's travel. In the morning our hostess told us she would give us leave to go in welcome with our supper, but she would not cook us a morsel of breakfast; neither should we have any with her consent. Her husband said we were welcome to stay as long as we pleased. He liked the company of the Mormons as well as anybody else, but his wife was a little too religious.

We thought there was too much division; so we took our leave, and after walking a few miles we called at a house and told our business and they gave us our breakfast. We then walked to Denmark Center, and called on a poor man named Joseph Smith, who gave us dinner and said he would like to have us preach in the school house. We went to the trustees, one of whom was a Baptist minister, and got the promise of the house and invited the people for a mile each way to come to hear us preach that evening at 5 o'clock. The Baptist preacher went round and told the people to stay at home; the result was that when the hour of meeting arrived only four persons came, who were Mr. Smith, his son,

the priest and another, an old religious blackguard. Mr. Smith and his little son, who came with him, treated us well, but our other two hearers abused and derided them for it, they being poor and of course unpopular. They also abused us most outrageously and challenged us to work miracles and called upon us to raise the dead, bring fire down from Heaven, etc. We bore testimony to the truth of the fullness of the everlasting Gospel which God had revealed through his servant Joseph. They in return called us many hard names. The priest said such teachers were not wanted among his people. Brother Lyman Smith told them in the name of Jesus Christ, they should be brought into judgment in the great day for their conduct and they should know that the curse of God followed them unless they repented. We then left them. After walking about 3 miles we called at the house of a doctor and asked him to keep us, as ministers of the Gospel, for the night. He made fun of us, but told us where to find a family of Latter-day Saints a mile and a half off. We were happy to find them for we were kindly received and comfortably entertained for the night, and in the morning we traveled on. We called on a brother at Pierpoint, Ashtabula County, Ohio, about 12 o'clock, and got some dinner. We crossed the State line into Crawford County, Pennsylvania, walked about 7 miles and began to enquire for a place to stay, but in vain. For 3 miles all treated us with contempt

and turned us away. We found we were in a strange country and without friends; we went into the woods and asked the Lord to open somebody's heart to keep us. We were told that a Methodist priest lived in the next house; we went there and told him we were preachers of the Gospel sent by revelation to warn the people; that we traveled without purse or scrip; that we belonged to the Church of Jesus Christ of Latter-day Saints, by our enemies called Mormons, and having heard that he was a man of God who preached the Word to the people, we wanted to stay with him over night. He said we were welcome, but he did not know us as preachers. He treated us kindly and we talked with him till late. He said in the morning he had learned many new things and asked us to visit him again on our return.

We walked to the village of Sadsbury and called on Mr. Scott, who kept an inn. We told our business, that we traveled without purse or scrip and if the people wished to hear us preach we would like the privilege. He gave out an appointment at the Presbyterian meeting house and invited us to stay with him. We took dinner and went to meeting. It being Brother Lyman's turn, as I could not get him to go into the pulpit, we preached to the people from the pulpit stairs and dismissed them. We were much embarrassed, it being our first effort before so large a congregation. We pursued our way for about half a mile and looking back perceived Mr.

Scott with a constable. We halted and they came up and demanded pay for our dinner. We told him he made us welcome and it was unjust to require pay. Mr. Scott said, 'I work for my living and if you do not pay my demand, the constable shall arrest and take you back.' We gave him all the money we had and he let us go on.

It soon began to rain; we called at a number of houses for entertainment but were refused. It grew dark, the rain came down in torrents. On calling at a large log house and asking permission to stay under its roof, we were answered if we were Mormon preachers, the rain would not hurt us and we might lie out. It was 9 o'clock and very dark and a mile to the next house. The woods being thick and the mud and water very deep, it was with difficulty that we could find our way. When we came near the house the dogs rushed upon us. Brother Lyman Smith walked over them and knocked at the door. We were welcomed and asked if we would not have some dry coats. We could hardly refrain from tears. We were shown to an excellent bed, and after returning thanks to our Heavenly Father we went to rest. When we arose in the morning the people had dried our coats and prepared a good breakfast for us. We conversed with them and found them liberal-minded, although Presbyterians. When we parted the proprietor invited us to call again.

We walked to Medeville where there was a college and made an ef-

fort to summon courage enough to preach to the people, but in vain. We walked 5 miles, called at a house and got some rye hasty pudding and sour milk, being the best they had to give us, after which we walked 5 miles through the woods in the rain, calling at the first cabin where we were kindly received by the man of the house, who gave us some rye hasty pudding and molasses for supper. As they had very little to eat, we left early in the morning before breakfast.

We walked six miles into a settlement enquiring at every house if they would entertain us and hear us preach, but were refused every time. It was 5 miles to the next house; when we arrived there and asked for something to eat, the man burst into tears and said he was sorry he was not able to feed us, but would divide. He gave us each a slice of rye bread and a pint of sour milk. He asked us to pray for his daughter who was sick, after which we blessed them and departed. We called at every house for about seven miles. At one place they told us we could have the school house to preach in on the Sabbath, it being Saturday, but a woman came forward and declared that it would be of no use for the people would not come to hear us because the Bible said if an angel from heaven preached any other doctrine than the Presbyterian doctrine let him be accursed. We told her there was no such thing in the Bible. She answered, 'You cannot deceive me. I know it is there for I heard the min-

ister at Centerville say so last Sunday.' Upon which the men decided we could not have the school house, and we went on being faint and weary. We went into the woods and asked the Lord to give us something to eat, and, calling at the next cabin were welcomed by the woman who furnished us with some pies, puddings and cakes to stay our stomachs. While she cooked us something for dinner she said, with tears in her eyes, 'You must have suffered for you have been amongst a hardened set.' From thence we went to Sparta; called at Blakesley's Tavern, and asked if the people would like to hear us preach on the morrow. He said we could have the school house and he would keep us if his neighbors would pay half the bill. We thought this was not exactly free so went

to the next house and asked Mr. Bates if he would give us a cup of cold water in the name of a disciple. He invited us in, made us welcome, gave out an appointment for us to preach in the school house on the morrow. We spent our leisure time in prayer in the wilderness, for power and the spirit of God to enable us to preach to the people.

Sunday, June 14. At the hour of meeting, the house was filled. I opened by reading the 12th chapter of 1st Corinthians. I felt so embarrassed that I wished I could turn myself into a grain of wheat and roll into a crevice in the floor, but I preached from the third chapter of Acts, upon the restitution of all things. The people were much pleased and said they liked short sermons; we had a crowded house and the people paid great attention.

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## *My Debt to the Sunday School*

After fifty years of close association with the Sunday Schools of the L. D. S. church, I find it difficult to put in words my appreciation of their influence upon the minds and hearts of boys and girls and men and women.

As I look back over the half century of time during which I have had the honor of acting as teacher and student, I feel a thrill come over me, and my heart is filled with gratitude for the good that it has done me. If I have a single regret, it is that I have not been able to do even better than I have done. The work that I have done has helped to keep me alive spiritually and I experienced some pangs of regret when I laid aside the work near the end of last year.

I can truthfully say that, as I sit in now as a listener, I get more inspiration from the right kind of opening exercises in a good Sunday School than I get from any other meeting. I feel to bless every earnest and sincere teacher in this cause and say unto them that they are casting spiritual bread upon the waters of life that will be a great contribution to the lives of all those who study under their direction.—C. N. Lund.

# Recollections of My Father

ROSANNAH CANNON IRVINE



GEORGE Q. CANNON

OUR family gatherings with Father were good times to remember. They are the most vivid and I think the most important of my recollections.

Our serious topics of conversation were usually about religion. Frequently my father expressed this thought: "One step, if persisted in, which is certain to lead to apostasy, is criticizing the priesthood. These men are chosen by the Lord. Finding fault with them does not strengthen them in their calling. You remember the story of Moses when his hands grew weary in battle." We were often told to read something from the Scriptures to emphasize a point. So now we read the 17th chapter of Exodus how the Israelites prevailed in battle against Amalek only when the hands of

Moses were being supported by Aaron and Hur.

One of the boys said, "That's symbolical, isn't it? It couldn't possibly make any difference to a battle whether Moses' hands were in the air or in his pockets—if they had pockets in those days."

"We can't always tell what is history and what is symbolism," Father replied. "It is the lesson we learn from it that is important. By failing to support our leaders today, the battle, so to speak, may go against us temporarily. We may hinder, but we cannot stop the work of the Lord. If we should fail, others would be raised up to carry on the work."

One of the boys asked, "Father, why do we say we are the best people in the world?"

"You have never heard me say that, have you?"

"No, sir, but lots of other people do."

"That is wrong. We have the best and only true church on earth, and that should make us the best people. But good people have no need to boast of their goodness. Never boast about anything, my son. Your actions tell what you are. Claiming to be saints does not make us so."

"Father, we know from the Bible that the prophets of old were not perfect. And you have said that all men have failings. You even said once that the time might come when we would be tried by the acts of our leaders. Yet you tell us to be always obedient to their authority."

"Your answer is in the word you just used—authority," Father replied. "This authority came directly from the Redeemer Himself. It is necessary for you to realize this fact. But the strength and wisdom of the Priesthood come largely from the prayers and loyalty of the people in their behalf. Voting for Church leaders in Conference is not enough. If you are watching for their faults and talking about them, you are tearing down the thing that you pledged by your vote to uphold. Because they are human and have imperfections is the reason they need the support of every member. If every Latter-day Saint would become a spiritual Aaron, the Church would make rapid progress. If the brethren are prayerful and faithful themselves and have the undercur-

rent of loyalty of the people, they cannot go far wrong."

Another thing Father impressed upon us: "Do not pin your faith to any person. Because of weakness in the Faith, secret sins, or worldly ambition men are led astray. But never forget this: The Gospel of Jesus Christ is true. Cling to this thought. *The Gospel is true.*"

In looking back at it now it seems strange to me that we children did not think of our father essentially as a great man. We often heard it said that he was. We knew that he did a great deal of public work, and that he did well whatever he undertook. We knew that he had a national and international reputation. We knew that he had been First Counselor to three Presidents of the Church, and that he would have succeeded President Snow as President if he had lived a few months longer. But in all my life I think I never heard him mention any of these facts.

The way we knew him best was as a kind and loving father. We knew him also as an affectionate and just husband. He had to be that with four wives—all good women, but with utterly different dispositions and temperaments. We knew him to be a veritable oracle of wisdom and knowledge. I cannot recall his ever being asked a question, no matter what the subject might be, that he didn't know the answer and give a wise and correct response.

Next to Father's desire for his children to be faithful members of the Church, and indeed as a nec-

essary part of that, his constant admonition to his family was to be kind to those in need. All of us older children had known some poverty. Never destitution, but enough longing for things unattainable to make us appreciate a comfortable living when it finally came to us.

"Father, have you ever been sorry you came to America?" One of my brothers asked.

"No, my son, certainly not. I have no idea what my life would have been if my parents and their children had not joined the Church. The Gospel is responsible for what I am. I owe everything to it."

"But, Father," continued the persistent one. "Maybe you would have been greater if you hadn't been a Mormon."

Father's eyes twinkled. "You are not ashamed of me, are you, my son?"

"Oh no, sir," the boy was abashed. "Of course not, Father. I'm mighty proud of you." And the pride in his looks and voice confirmed his sincerity.

One summer President Woodruff and his counselors took some of their families on a trip to Alaska. In speaking to President Woodruff or President Smith or their wives, we did as we had always done at home, we called them Brother or Sister as the case might be. Sometimes we shouted it across the noisy deck or called out in the dining salon. Father had a chat with his children. He suggested that we do not use the

familiar terms except when we were alone with our own group. "I hope that none of my children will ever be ashamed of their religion. At the same time, it is unwise to bring criticism upon the Church, except where there is a chance to do some good. The terms Brother and Sister are intimate and sacred with us. By using them before people not of our Faith we are apt to create unfavorable and unnecessary opposition."

"Sort of casting pearls before swine," spoke up my quick thinking brother Lewis.

"That wasn't quite my thought," Father said smiling. "But our religion is precious. We must never let it seem common or open to ridicule. The truth of it and its wonderful beauty are the things we must bring to the attention of strangers. Always be wise and considerate. Never willfully cause antagonism where you might create friendliness."

It was on this delightful trip that my young and unsophisticated heart turned a somersault every time a certain young officer (I don't remember his rank) looked at me. He was the first non-Mormon boy I had ever met so intimately. I think now, as I recall the circumstance, that he perhaps paid as much attention to the other girls as he did to me. But at the time I thought I was the only one in the picture. One night we met at the rail on the moonlit side of the deck. Just when I was feeling that it was the most thrilling moment of my life, the ship struck a swell. And I! Oh dear

—More on page 381



# Edward Partridge

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(First bishop in the Church of Jesus Christ of Latter-day Saints)

To think of Bishop Partridge is to call to mind the origin of the United Order and its development in Kirtland and Zion.

Edward Partridge was a hat manufacturer at the time Mormonism found him, in 1830. This fact is a key to his nature and talents. He was a man of affairs. People appear to have looked upon him as a man of sound judgment and high probity. For, when they wished their doubts resolved as to whether the new church was true, they sent him, with Sidney Rigdon, to Fayette, to talk with the Prophet. Rigdon had been baptized, but Partridge had not. If he returned and said Mormonism was true, they would join the Church, they said, for "Edward Partridge will not lie for his right arm."

Edward Partridge came back to Kirtland a Latter-day Saint! He had been baptized by the Prophet.

In a revelation to the Prophet Joseph (4:11) this is said of the new convert: "His heart is pure before me, for he is like Nathaniel of

old, in whom there is no guile." He was called to the bishopric in December, 1830, by revelation.

Then Joseph and all the members of the Church moved to Ohio. The Colesville Saints went there in a body—about sixty of them. When it was known that they were on the way, the question arose as to what should be done with them. The answer came in the form of a revelation to the Prophet. This was Section 51 of our present Doctrine and Covenants.

Here the law was given, and its administrator was to be Bishop Partridge. He was to "appoint every man his portion," which should be his (every man's) "inheritance." A storehouse, also, was established. Thus the "Colesville Branch" was organized in the town of Thompson, near Kirtland. It was called a "church," but we would know it nowadays as a ward. Each Church (ward) was to be a separate unit.

Later Bishop Partridge, with the "Thompson Branch," moved to Missouri, where the United Order was set up on a more extensive plan.

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And they shall look to the poor and needy, and administer to their relief that they shall not suffer; and send forth to the place which I have commanded them. (D. & C. 38:35.)

# The Protested Meeting

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EZRA J. POULSEN



EZRA J. POULSEN

THE gospel, though it is a message of peace, often flourishes most successfully in an atmosphere of conflict; for error girds itself to oppose truth; yet in doing so, usually reveals its own weakness.

A demonstration of this occurred in the experience of Elder John A. Wallis and myself in Green County, Virginia, during a week-end spent in the vicinity of Priddy's Post Office, a community in the heart of the Blue Ridge Mountains.

Brother William Dean, a devout Latter-day Saint, announced, on our arrival, that he had arranged for us to hold meeting in the neighborhood school house. As the next day was Sunday, and as this privilege had never been granted before in this locality, we felt greatly favored, and began immediately sending

word to the neighbors of our meeting. News travels fast from one to another in the mountains, so we were assured of a good turnout before the sun went down.

But next morning, we learned one of the school board members had decided to oppose our use of the building. In this, he was being backed by a certain unruly element that took delight in opposing the Mormons. Since Brother Dean, who was also one of the trustees, and one other board member ruled in our favor, giving us a clear majority, we felt justified, upon their recommendation, of going ahead with our plans. Nevertheless, threats were made, and we were informed a crowd was forming to break up the meeting.

Naturally, this was cause for

worry: but it was also a challenge to hold steadfast to our purpose, and trust in the Lord to guide us aright.

It was a beautiful day in mid-summer, and anyone who knows the Blue Ridge can appreciate the oak and chestnut timbered mountains, clothed in the glory of their foliage, with deep undergrowths of moss and ferns. The seclusion found in such surroundings is always favorable to study and prayer. Elder Wallis and I went out early to prepare for our meeting scheduled at two o'clock in the afternoon. The threats of opposition made us unusually humble, and eager to be well prepared to meet the responsibilities of the day.

A quarter of a mile below Brother Dean's place, was a small waterfall, half hidden by foliage, where a small stream tumbled over a high ledge and made its way down through the notch to the valley below; and from this point, we could see the white pillared home of James Madison, the fourth president of the United States, and often spoken of as the founder of our American Constitution. What a troop of memories this staid old mansion brought forth! The founding of free America itself seemed symbolized by the view from the falls. It was easy to think Madison himself, in spirit, was part of the scene. He must have ridden or climbed up to the falls himself, perhaps many a time, on his rambles around his colonial estate, and into the adjacent hills beyond. Perhaps, he had sat there in the exact spot where we were and

reflected on the great principles he later introduced at the constitutional convention at Philadelphia.

It seemed ironical that in this birthplace of freedom the preaching of the gospel should be challenged by men who were willing to use violence to prevent the free teaching of religious truth. Madison himself had been one of the leaders in the establishment of religious freedom in Virginia.

The situation was not unlike others confronting teachers of religion daily. Here was an obstacle to overcome, much in the same way other obstacles must be removed from the path of the Sunday School teacher of today. It doesn't matter what the difficulty may be, whether a lack of knowledge, of faith, difficulty in handling an unruly pupil, or what not. The important thing is to build up one's faith and strength sufficient to meet the issue. In our own case, we knew a group of hard faced, hostile men was waiting for us to come back up the mountain. Their purpose was to block ours; yet we fully intended to go up to that little school house and hold our meeting, unless we were forcibly prevented from doing so.

We knelt down amid the ferns above the waterfall and offered prayer.

At noon, we ate dinner at Brother Dean's place, after which we accompanied him and his family to the grove where the school house was located. Other friends joined us on the way.

"Old Bob is sure going to cause trouble," said one of the boys who had been to the school house earlier. "He says you'd better not preach in the school house."

"He's no right to stop us," said Brother Dean. "The majority of the trustees should rule."

"He's got a bunch of fellows with him from over in Mutton Hollow. They've been drinking."

"Bob's a troublesome fellow," explained Brother Dean. "He's a hard man to handle."

This looked rather discouraging. "We'll not think of preaching in the school house if it's likely to cause trouble for anyone," I suggested. "After all, it doesn't matter much. Look at the beautiful groves all around. Most any place would be suitable to hold services."

"That's right," agreed Brother Dean. "But let's go up and see, anyway."

"A good idea," I said, "We'd like to talk to these men, at least. Maybe we can make friends with them."

The little frame school house sat on a low, flat ridge, surrounded by several large oak trees. Upon coming in sight of it, we observed two or three groups of people approaching it from other directions. There was also a group of boys and men loitering near the front entrance, some whittling, others playing games, and about eight or ten men, quickly recognizable as our opposition, by their general appearance and attitude, were grouped close to the doorway. It was not difficult to

pick out the leader, a big burly man with dark, scowling face.

The situation was one of those in which a person seems to live years in a few moments, for it seemed very difficult to decide what to do. A wrong word or gesture might result in our being denied the privilege in that place of preaching the gospel, might even result in our receiving bodily harm; yet if these men were bent on bluffing, and of enjoying a joke at our expense, it was equally important that their plans should be made to fail. Our reactions had to be instantaneous.

As we neared the men, we greeted them pleasantly. Some remained stonily silent, others muttered a reluctant reply. But once among them it became fairly easy to make the usual comments about the weather and other topics concerning which there could be no argument. Still, our reception was cold and uncertain. We expected the leader, who had declared he would stop us, to issue the opening warning, in which case we were of one mind to withdraw, and leave a general invitation to all who would attend our meeting in another place—perhaps Brother Dean's place.

Several times, he seemed ready to speak, but the effort never materialized. It seemed as if he wanted to but couldn't. Others were entering the building; it was time for the meeting; and our actions were being watched by everyone. Suddenly, the doorway was completely cleared, as if by an unseen hand. The move-

## THE PROTESTED MEETING

ment of the crowd had somehow put us closer, and our opponents farther away, whereupon, we entered, leaving the men outside, muttering among themselves.

To our surprise, the room was nearly full of people. We began our services, which included several of the songs of Zion, and the passing of the sacrament to those who were members. During the next hour, the Spirit of the Lord rested on the little school house in the grove and all fear left us. It became amazingly

easy to talk about the principles of the gospel; and one by one, the men who had said we should not have that privilege, drew closer, until they formed a little knot, sitting on the steps outside the doorway. Their faces, which at first were scornful, became reflective, then submissive. The shadows of the oaks were turning toward the east, we dismissed our meeting, and the cloud of opposition was completely vanished, for these same men shook our hands and told us to come again.



## RECOLLECTIONS OF MY FATHER

*(Continued from page 376)*

me! Alas for romance. That was the end of that. Shortly after this Father talked to me alone.

"My dear, I see that you've recovered from your infatuation very nicely."

"Nicely? Oh Father!" I blushed furiously, and then I told him all about the finale. We had a good laugh together.

"I'm glad, daughter, that it did not become serious," he said. "I was a little afraid for a while that it might."

"Oh Father, how did you know about it?" I asked in surprise.

"A father's eyes are very keen,"

he replied. He didn't add what I am sure must have been true, that every one on board must have known of my foolish infatuation also.

"The young gentleman is genial and attractive," Father continued. "But he is a man of the world, and not the kind of person I would want you to care for. There are plenty of young men in our Church when the time comes for you to fall in love."

And then my father gave me some good, sound counsel. He talked earnestly of my future and his hopes for me. It was the kind of advice every young girl should have from a wise and affectionate father.

# THE DESERET SUNDAY SCHOOL UNION

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## Superintendents

### THE SACRAMENT SERVICE IN SUNDAY SCHOOL

**F**OLLOWING is an excerpt from an announcement of the First Presidency concerning music during the administration of the sacrament:

"There is no objection to having appropriate music during the preparation of the emblems, but after the prayer is offered, perfect silence should prevail until the bread and the water have been partaken of by the full congregation.

\* \* \*

"It was also the conclusion of the Council to recommend to the superintendency and general board of the Deseret Sunday School Union that local Sunday Schools be advised that the significance of partaking of the sacrament will be enhanced if no music be given at that period.

Undoubtedly, there will be those who will claim that soft, appropriate music contributes to better order; but careful consideration of the institution and purpose of the sacrament will lead to the conclusion that anything which detracts the partaker's thought from the covenants he or she is making is not in accordance with the ideal condition that should exist whenever this sacred, commemorative ordinance is administered to the members of the Church."

It is evident that the prelude and postlude music in connection with the sacrament gem; recited before the blessing on the bread, need not be discontinued.

(This is a copy of a circular letter sent out in May to all Sunday School superintendents.)

## FACULTY MEETINGS FOR 1946-47

The course of study for the faculty meetings during the coming year beginning with September will be based upon *The Master's Art*, an activity course in gospel teaching by Howard R. Driggs.

It is earnestly hoped that 1946-47 will be made a rallying year for the betterment of our work. Greater understanding of what true gospel

teaching means, more choice materials for lesson enrichment, greater devotion to service are among the basic needs.

Suggestions for conducting the teacher improvement session of the ward faculty meeting for September and October are published on page 389 of this issue of *The Instructor*.

## SOME OUTSTANDING ENLISTMENT WORK

Sterling is a little farming community in Alberta, Canada, with a population of less than one thousand people. Many of its people are engaged in raising wheat and sugar beets.

The Church has a ward in Sterling, and it has made a remarkable record of Sunday School enlistment during the spring of 1946. In three months time, the Sunday School attendance has increased from 150 to 240 persons. The enlistment program has been directed by Duncan Hardy, recently released from the Royal Canadian Air Force. Brother Hardy, working with the ward superintendency, has organized an enlistment committee in each class, and these committees devote their energies in encouraging attendance of persons whose names appear on the active Sunday School rolls but

who have missed attendance for three consecutive Sundays. The superintendency and enlistment leader make contact with those on the enlistment roll proper: persons who have not attended Sunday School for some time. Printed invitations are distributed, and care has been taken to see that all persons receive a warm welcome at the door on Sunday morning.

Not only has Sterling's Sunday School attendance improved, but there has been an accompanying increase in sacrament and Priesthood meeting attendance.

Sterling's program is one reason why Taylor Stake (in which it is situated) has an outstanding Sunday School attendance record in the Church. Frank Taylor is the stake superintendent, and William Eaves is Sterling Ward superintendent.

## FRIENDLY VISIT

Representatives of the Hyrum Stake (Utah) presidency and Sunday School board, through pre-

vious arrangement, recently spent a Sunday of observation in South Davis Stake, about eighty miles to

the south. The Hyrum group visited Sunday Schools, in company with South Davis board members, in the morning, and in the afternoon, following a light luncheon together, attended the South Davis Stake Union Meeting, visiting in their respective departments. At the Union Meeting, Bountiful Fifth Ward had one hundred per cent attendance and Bountiful First ward had nine-

ty-seven per cent present.

Grover M. Haslam is superintendent of Hyrum Stake Sunday Schools, and Dell R. Holbrook is South Davis Stake superintendent. Thirty persons made up the visiting group.

The general board heartily endorses occasional visits between stake boards. It is always stimulating to exchange ideas with others and to watch them do your particular job.

### WELLS STAKE UNION MEETINGS

Wells Stake is to be congratulated upon the efficiency of its executive officers and stake board. This enterprising group prepares each month for general distribution at union meeting several pages of instructions relating to matters of current in-

terest to ward officers and teachers; also carefully selected quotations taken from writings of various authors concerning the fundamental purposes and methods of religious education.

### WHAT SUPERINTENDENCIES CAN DO TO HELP JUNIOR SUNDAY SCHOOLS

Throughout the Church there is a need for superintendencies who will take time to be interested in Junior Sunday Schools and look out for their welfare. There is a need for superintendencies who not only go through the motions of organizing a junior school, but who, themselves, participate actively in it. Such a superintendency has unlimited opportunity to offer helpful service to the Junior Sunday School cause.

To begin with, the superintendency can greatly aid Junior Sunday School by using care in selecting teachers for Junior Sunday School classes. Too often it has been

the policy to choose girls who not only are too young to have completed the Sunday School course of study, but who are too young to sense the challenges and responsibilities that come with teaching very young children. Once the teacher has been selected, the superintendency can aid her by providing her with an adequate room in which to teach. True, present conditions necessitate crowding together, but a genuinely interested superintendency will be striving to hasten the day when the tiniest children do not need to hold five or six classes in a single room or amusement hall.

The superintendency can help the



## SUPERINTENDENTS

Junior Sunday School teacher by acquainting her with the manual for the class she is to teach and making arrangements to procure one for her. They can also make every effort to provide her with the classroom equipment and blackboards she feels vital to her teaching. Most of our Nursery classes are still so new that the majority of their teachers would welcome the help of the superintendency in solving the problems of purchasing and storing Nursery equipment and of decorating Nursery class rooms.

A genuine service to every Junior Sunday School teacher can be rendered by the superintendency who takes the initiative in building a Junior Sunday School library. Occasionally this requires little more than providing storage space for Junior Sunday School materials and files for pictures; as a rule, however, it involves securing and keeping on file a complete set of the manuals and supplements used in the Junior Sunday School as well as the purchase of additional books and supplementary material along with provision of space in which to store them.

A superintendency can also show its interest in Junior Sunday Schools by providing one of its members to preside over Junior Sunday School meetings for at least four consecutive sessions. Such a representative will display his regard for the junior school by accepting responsibility for the "mechanics" of that school—seeing that the room is heated, that preparation has been made for

the sacramental service and that there are present priests to administer it as well as a sufficient number of deacons and equipment to pass it smoothly and quickly. The member of the superintendency who is acting as Junior Sunday School representative will remain from the opening exercises through the class periods, visiting one complete class at a time. He will regard these visits as opportunities for getting acquainted with teachers and rendering service to them. Before he visits a classroom, he will familiarize himself with the lesson to be taught and be able to suggest additional reference sources if the teacher should ask for them. Following his visit to a class, he will discuss the presentation with the teacher, complimenting her upon good points and suggesting to her possibilities for improvement. He will attempt to become acquainted with the children in the various classes, thereby qualifying himself to help the teachers solve their problems as well as anticipate new ones. When he sees the necessity, he will call meetings of the whole Junior Sunday School staff, helping them make their plans and co-operating with them in carrying them out.

In a word, he will be reflecting the attitude of the type of superintendency which is meeting the needs of Junior Sunday Schools today—three men genuinely interested in Junior Sunday School, who show that interest by actively participating in its activities.

—Phyllis D. Shaw

# Secretaries

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## MOVING UPWARD

**Y**OUR Sunday School enrollment is pushing upward toward 400,000!

A completion of the Deseret Sunday School Union's statistical report for 1945, the year which saw the return of peace on earth, indicates that the Sunday School ranks have begun to swell substantially again. The report shows a total reported membership of 360,332, an increase of about five per cent over the 1944 figure. The total does not include most of the missions in continental Europe and some of those in the Pacific. It comprises 326,234 pupils and 31,946 officers and teachers in the wards and branches and a membership of 2,152 enrolled in Home Sunday Schools.

Heartening is the fact that some of the largest enrollment gains were made in the lower departments. The Nursery department, for example, gained from 13,057 in 1944 to 15,239 in 1945, an increase of 17 per cent.

Annual reports arrived from some missions for the first time since the beginning of the war. The report

of President R. Simond of the Swiss District (French Mission) indicates four thriving Latter-day Saint Sunday Schools in that lake-studded alpine region. Other reports tell of Sunday Schools in such farflung areas as Brazil, Syria, Samoa, Alaska, and South Africa.

Figures show that there are now 1316 Sunday Schools in the stakes. Leaders in some phases of Sunday School enrollment include:

Stake with largest Sunday School pupil enrollment: Oakland (3844).

Stake with largest Nursery department enrollment: Maricopa (239).

Largest Genealogical Training department enrollment: Weiser (284).

Most enrolled teacher trainees: Pioneer (75).

The Gospel Doctrine department, with 84,549 reported members, is by far the largest in the Sunday School.

And so the 1945 Sunday School picture goes. It augurs a new surge of peacetime growth which, we hope, will exceed 400,000 by 1947.

## FORMS FOR SUSTAINING SUNDAY SCHOOL WORKERS

Again we remind secretaries that the Sunday School office provides, free on request, forms for sustaining Sunday School workers at ward and branch conferences. Please indicate the number of forms you desire, and direct your request to Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah.

# Librarians

## VISUAL AIDS EXHIBIT

RECENTLY the South Salt Lake Stake Sunday School held an outstanding visual aids exhibit—held particularly for the benefit of Sunday School teachers of the various wards in the stake, but with teachers of all organizations invited.

Nearly 400 attended the demonstration and exhibit, which substituted for our regular union meeting.

Among things stressed in preparing for the exhibit were (1) that where possible, each department should have pickup materials, or literature to give to visitors which could be carried away with them (such as pamphlets on the Word of Wisdom, instructions on use of the blackboard, etc.); and (2) all possible material, pictures, maps and interest-getting devices to be shown should be hand-made, or home-made, as simply as possible, so that others could duplicate them in the wards. A few pictures were bought, such as pictures of the temples, but most of the material shown was clipped from magazines and mounted by board members or ward teachers of the Sunday School.

Since it was felt desirable to include some of our work as demonstrations rather than exhibits, we decided to use these demonstrations for a preliminary program. Therefore, we invited outstanding leaders from other stakes to assist us with

two. An unrehearsed dramatization of a lesson ("Elijah and the Widow") was conducted by Sister Enid Brown, Junior Sunday School supervisor of the Bonneville Stake, assisted by members of the Burton Ward Primary department. Dr Francis W. Kirkham, and his Gospel Message class from the Eighth Ward, Liberty Stake, presented a demonstration of

"The Socialized Recitation" or panel method of giving a lesson, with discussion following. Sister Venita Parkinson, also a director of the exhibit, prepared a dramatization of the "Organ-



VENITA PARKINSON

ization of the Church," which was presented under her direction by a group of Second Intermediate boys from local wards.

Following the preliminary exercises, the meeting adjourned to the amusement hall, where the exhibit previously had been set up.

The exhibit itself was breath-taking. The utmost care had been exercised in every department to get or build maps, pictures and other materials, assembling books, charts,

—More on page 391

# Music

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OUR organists may well be pleased with the recent announcement of the First Presidency relieving them of the duty of playing incidental music during the passing of the Sacrament. This new procedure will allow organists the privilege, denied heretofore, of participating with heart and mind in this holy time of meditation.

The reason for this new procedure is merely to allow full sway to Sacramental thoughts and sacredness, by eliminating everything that diverts the attention of our worshippers. It is true that some people claim they can better focus their thoughts on a chosen subject to the accompaniment of "background" music. But there are others to whom music is of such strong interest that it grasps their entire attention. They are then not able to think of anything other than the sound of the music. It makes no difference in this experience whether the music is good or bad. When the music is good, it justly takes these listeners' whole attention, giving a pleasurable experience. On the other hand, when the music is poorly rendered, or is in bad taste, it grates harshly on the attention of sensitive listeners, with an unpleasant result. Therefore both good and poor music is a distraction to such people as listen to the music. Perhaps we may then say that for such people as do not listen to the music, none is necessary.

I believe there is a growing tendency among thoughtful people, to do away with "accompanimental" or "background" music. True, in commercial surroundings, such music is furnished by wholesale mechanical means, through wires and loud-speakers. But in more elevated surroundings, such as in churches and their cultured people, music is honored as something worth listening to without relegating it into the background. As another instance, dinner music is clearly becoming old-fashioned. Thoughtful people would rather not have music at dinner time, because they cannot give it their attention at such a time. It merely adds confusion. On the other hand, more and more people are enjoying listening to good music at such times when they can give it their entire attention.

Some years ago, the choir in my ward occasionally sang a hymn during the passing of the Sacrament. This hymn was not always long enough to cover the required time. I still remember the hushed silence which followed, as something very beautiful, fitting, and reverent. I am happy in the thought that our worshippers may now enjoy the stillly calm for a very few precious minutes during the high point in our church worship program.

—Alexander Schreiner

# Ward Faculty — Teacher Improvement

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## GOSPEL TEACHING IN SPIRIT AND CONTENT

### Topic for September

**T**HHEME: How to prepare for sharing gospel light.

Careful reading of chapter I of *The Master's Art* by Howard R. Driggs, an assignment that should be made by the leader in charge of the faculty meeting some weeks in advance, will bring teachers to the meeting ready for a discussion of this theme. In connection with the chapter reading, there should also be a thoughtful study of the questions given in section IV of the text on this first chapter. Each teacher will do well to act on the concluding suggestion offered there, and be ready with some song, story or other contribution that is in consonance with the theme of this study: "Let there be light."

Particular attention should also be given to the basic teaching problem which the story of Helen Keller helps lift into the clear: *How is the work of the gospel teacher — like that of the teacher of any and all subjects—centered in making the forms, or symbols of learning, live for those taught?*

When does a word become "a living word"? How can gospel truth, when made to live for a learner, "set

the spirit free"? What is the inner meaning of the words of the Savior, "I am the light of the world," and of His words to the Prophet Joseph Smith, "They draw near to me with their lips, but their hearts are far from me"? Apply these questions to gospel teaching.

By use of some such questions as these the discussion of the theme of this study may be directed to fruitful outcomes. This will prove true especially if added to a thoughtful study of the chapter and questions, there are follow-up activities closely related to the work. Remember, it is the practical application of the truths taught that make them live.

Note: Leaders and teachers will each do well to act on the suggestions given at the beginning of section IV of *The Master's Art*.

In addition to the text, a good notebook and a simple file for notes, clippings, pictures should be procured by every one. Such equipment well used will help keep the course alive and growing.

Observe carefully and follow the suggestions as to reference books. Effort should be made to enrich the home library with a few of the most

helpful volumes and with a good magazine. Besides this there should be concerted effort to build up the ward library, and to see that the books and magazines that are procured, are properly used and given care.

As each lesson is studied see that the books recommended in the bibliography are not forgotten. Perhaps many of these can be procured by the class for the ward library. *Make this a year, particularly, for the gathering, through united effort, of a wealth of good materials that will help enrich gospel teaching.*

Help develop a ward library — filled with choice books, magazines, pictures, and other helps. Promote a proper pride in keeping and using these to the advantage of each and all the classes in all the organizations.

### *Topic for October*

Theme: Jesus As a Divine Teacher.

Careful study of chapter II of *The Master's Art* will prepare teachers for helpful participation in the faculty meeting discussion and in the activities that should result. In connection with this study, there should be a reading of the Gospel of St. Luke or one of the other Gospels to bring back the stories of Jesus as a teacher of the gospel. That story, Latter-day Saints should ever remember, has a stirring sequel in the work of the Savior on this continent. It is recorded impressively in III Nephi of the Book of Mormon.

This "Fifth Gospel," as it has been called, has been printed separately by the Mutual Improvement Association and it may be had for slight cost. Our teachers will find help and uplift in its study.

For the October faculty meeting, the aim should be to take a helpful *overview* of the principles of true teaching as exemplified in the work of the Master. Time does not permit of an intensive study of all these fundamentals in one session, but a brief, yet concrete presentation of some of the outstanding qualities shown in the work of Jesus as a teacher can be given. Guidance for such an *overview* is clearly provided in chapter II of the text.

To assure a helpful, forward-moving portrayal of these basic principles, it may be well to make specific assignments to five or even ten—not more—class members. A time limit of one or two minutes should be given each of these leaders in which to open the topic for discussion. Then the one conducting the faculty meeting should tactfully, yet somewhat firmly, hold the discussion, as the air pilot would say, "on the beam." This is not always easy to do, but if the one directing the work has prepared with care, has thought through the theme, and is alert, the work can be directed steadily and pleasantly to its goal.

What are outstanding characteristics of Jesus as a teacher? is the central question. Name one that, for you, is impressive. Be ready with an illustration.

What instance in the life of the Master reveals true teaching artistry?

Why is an appreciative study of the natural, the unstudied methods of the Savior in impressing gospel truth, of basic and practical worth to every gospel teacher?

With some such questions as these, the purpose of this discussion may be

directed towards helpful outcomes. Through the *overview* taken, with something of an inlook into the treasures of the Gospels for those who would teach, a good foundation for further work will be laid. In succeeding lessons, of the basic principles presented briefly here can be more fully studied and applied to present day gospel teaching.

—Howard R. Driggs

NOTE: For business and report sessions to follow these lessons see *Hand-book*, p. 35 (1945 edition, third printing), under "Suggested Agenda," No. 4.

## LIBRARIANS

(Continued from page 387)



blackboards, etc. In viewing the exhibit, one could not help feeling that visual aids ARE available or CAN be made simply, by any teacher. —Weston N. Nordgren

*Minute Sermons*, compiled by Albert L. Zobell, Jr., Bookcraft Co., \$1.00—

This is a handy purse-or-pocket-size collection of gems from the utterances of all living and some former General Authorities of the Church. Many of the quotations are but one or two sentences long, but they are mustard seeds of wisdom, classified under such headings as Atonement, Home, Work and Zion. —W.J.A.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without works, and I will shew thee my faith by my works.

# Teacher Training

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## AN OVERVIEW OF THE CHURCH TEACHER TRAINING PROGRAM

### Lesson 1, for September 29

- I. Objective: (A) To understand the "what," "how," "where," "when" and the "who" of the Church Teacher Training (B) To organize the class and initiate the Program.

#### II. What is the Church Teacher Training Program?

The Teacher Training Program is a church-wide service designed to recruit and to train teachers for all of the Priesthood Quorums and Auxiliary Organizations of the Church. Its specific purposes are:

- A. To recruit a sufficient number of teachers to fill all vacancies in the teaching staff of the Priesthood Quorums and Auxiliary organizations of the Church.
- B. To train these prospective teachers after they have been recruited.
- C. To assist in the placement of these teachers after they have been trained.
- D. To aid in the supervision of these teachers after they have been set apart to teach in the quorums and organizations of the Church and to give them "on-the-job training."

Through classes and by individual instruction a teacher training program should help men and women to present the gospel message in such a manner as to create an abiding faith in the principles of the restored Gospel.

The teacher can not teach what he does not know. Neither can he teach unless he knows how to teach what he does know. The classes are designed to help the prospective teacher to learn what to teach and how to teach it.

#### III. How are its purposes achieved?

The Church has made the General Sunday School Superintendency responsible for the Teacher Training Program and the Superintendency has delegated this responsibility, under supervision, to the Teacher Training Committee of the Deseret Sunday School Board. This committee is composed of the following members: William P. Miller, A. Parley Bates, Addie Swapp, and Henry Aldous Dixon, Chairman.

The Teacher Training Plan as here submitted has been evolved by the Committee and approved by the General Superintendency and the



## TEACHER TRAINING

Deseret Sunday School Union Board.

As a means of achieving the objectives of the program the stakes and wards of the Church are assumed to have placed in operation on September 29th of this year workable plans of teacher recruitment and efficient teacher training classes. The recruitment policy and the type of class organization may follow any of the suggested plans found in the Sunday School *Handbook*, pp. 50-52, or any other approved plan.

It is the purpose of the program to give teacher trainees the teaching techniques, the lesson material, the observation of teaching and practice teaching as near as possible, in the organization and age group in which the trainee expects to assume a regular teaching assignment after graduation from the teacher training course. In some wards and stakes two or more teacher training classes are being held at the same time and place. Such situations lend themselves admirably to a division of trainees into a class for prospective teachers in the Junior Sunday School and Primary Association, a class for teachers in the intermediate departments and a class for teachers of adult groups.

The entire course is focused upon training teachers to teach the principles of the gospel effectively. The course material of the teacher training program consists of twenty-seven lessons classified as follows: (1) The characteristic differences in gospel teaching, four lessons. (2)

Psychology of teaching and child development, two lessons. (3) Techniques of teaching, nine lessons. (4) Planning gospel lessons, three lessons. (5) Observation, and practice teaching, six lessons. (6) Instructional aids in gospel teaching, two lessons, and (7) Commencement.

IV. What are the texts and the recommended references?

The Teacher Training Lessons are issued in *The Instructor* usually two months in advance of the lesson date.

*Text Material 1946-47:* Driggs, Howard R., *The Master's Art*; Wahlquist, John T., *Teaching as the Direction of Activities*.

### *Recommended References:*

Standard Works of the Church (Bible, Book of Mormon, Pearl of Great Price, and Doctrine & Covenants), for the teacher and the students.

*Instructor*, current and back issues, for the teacher and the students.

Lesson manuals and teachers supplements, for the teacher and the students.

Current Courses of Study of Priesthood Quorums, M.I.A., Primary, and Relief Society, for the teacher and students.

The Sunday School *Handbook*, teacher and student.

Adam S. Bennion: *Principles of Teaching* (out of print), teacher.

John T. Wahlquist: *An Introduction to Teaching* (out of print), teacher. *A Study Guide to Teaching*

a *Sunday School Class* (out of print), teacher.

M. Lynn Bennion: "A Sample Lesson Plan" (leaflet), teacher and student. "Why Not Use the Manual in Class" (leaflet), teacher and student.

Eva May Green: "Suggested Aids to Teaching in the Junior Sunday School" (leaflet), teacher and student.

Wm. E. Berrett: "Using the Blackboard" (leaflet), teacher and student.

(All of these publications, with the exception of the Standard Works of the Church, may be obtained at the Deseret Sunday School Union.)

V. What are the bases upon which the Teacher Training Program is evaluated?

In order that they might have clearly in mind phases upon which the effectiveness of the program can be judged, all stake presidencies, stake Sunday School superintendencies and boards, teachers of the teacher training classes and members of those classes should become acquainted at the outset with the following chart:

Read the following list of criteria and check the key for each item to indicate the extent to which your stake program meets the criterion suggested.

0. Encircle number "0" if your program meets the criterion *not at all*.
1. Encircle number "1" if your program meets the criterion *inadequately*.

2. Encircle number "2" if your program meets the criterion *moderately well*.
3. Encircle number "3" if your program meets the criterion *very well*.
1. One member of the stake superintendency is responsible for teacher training in the stake \_\_\_\_\_ 0-1-2-3.
2. Each ward has access to a regular teacher training class \_\_\_\_\_ 0-1-2-3.
3. The wards that do not have access to a teacher training class have in operation a "cadet" or "on-the-job training" plan \_\_\_\_\_ 0-1-2-3.
4. The classes were organized and in operation the last Sunday in September \_\_\_\_\_ 0-1-2-3.
5. At the request of the stake superintendent, the stake president each September initiates through the bishops a plan for recruiting teacher trainees \_\_\_\_\_ 0-1-2-3.
6. The number of graduates from the teacher training at the stake commencement exercises in April averaged ten per ward \_\_\_\_\_ 0-1-2-3.  
(Note: If the stake averaged ten per ward, circle "3"; if the stake averaged 6-9 per ward, circle "2"; if the stake averaged 1-5 per ward, circle "1"; if the stake averaged less than one per ward, circle "0.")
7. The class enrollment is composed of trainees from all auxiliary organizations and priesthood quorums of the Church \_\_\_\_\_ 0-1-2-3.

## TEACHER TRAINING

8. The enrollment in the classes of the stake is sufficient to provide for all teacher turn-over \_\_\_\_\_  
0-1-2-3.
9. The stake representative has visited all teacher training classes at least once \_\_\_\_ 0-1-2-3.
10. The classes follow the course of study as outlined in *The Instructor* \_\_\_\_\_ 0-1-2-3.
11. Each class possesses a well equipped library and an ample supply of instructional aids \_\_\_\_\_  
0-1-2-3.
12. All lesson plans of the trainees are based upon the lesson manual of a specific quorum or organization of the L.D.S. Church \_\_\_\_\_  
0-1-2-3.
13. The stake representative has approved a written practice teaching schedule for the members of each teacher training class \_\_\_\_\_  
0-1-2-3.
14. The instructors of the teacher training classes have submitted to the stake representative a report showing the placement of graduates in teaching situations \_\_\_\_\_  
0-1-2-3.
15. Emphasis throughout the course has been placed upon teaching the principles of the gospel \_\_\_\_\_  
0-1-2-3.
16. After the follow-up visits, the stake representative will file with the superintendency a report on each graduate's work which includes an appraisal of the effectiveness of his teaching \_\_\_\_\_  
0-1-2-3.

## VI. Suggestions to the teacher:

The material described above is the lesson content for the first class to be held September 29. Only by careful advance study of this lesson and by making advanced arrangements to carry out its directives of the lesson can the class get off to a good start and meet the requirements of the opening lesson.

The instructor is advised to have on hand a partial supply of Driggs' *The Master's Art* and Wahlquist's *Teaching as the Direction of Activities*, and take orders from the class for sufficient additional copies to provide one copy of each text for each member wherever possible.

Ask two or more members of the class to come prepared to tell the story of how some missionary "shared the light of the Gospel" with the first member of their family who received the Gospel.

(Since it is likely that in a majority of the wards of the Church members of this class will wish to listen to the general conference Sunday morning, October 6, we suggest that all be asked to read *The Master's Art* from the beginning as far as their time will permit. Classes that meet on this date might engage in general discussion of section I of this text.

### THE MASTER'S ART

#### Lesson 2, for October 13

Theme: "Thanks for our teachers who labor with care that we in the light of the Gospel may share."

Text: Driggs' *The Master's Art*, chapter I.

Procedure: Call upon the two members of the class who were assigned to relate how some missionary shared the light of the Gospel with the first member of their family who accepted it.

Develop the idea that most Latter-day Saint parents prize a testimony of the Gospel in their children above everything else except life itself; that a testimony is not transmitted through the human chromosomes from parent to child; that such a testimony must be acquired and acquired only through someone's sharing the light of the Gospel. The great heritage of the Gospel must be passed on from adult to youth. Christ received it from His Father and passed it on to His disciples who in turn passed it on to the world.

Discuss with the class the concept that we are guests at a table which we did not set and ask them to designate people who helped set the table of blessings which they now enjoy. Since our elders "shared the light" with us, what is expected of us with regard to those who have not heard it or received it? Is the teaching of spirituality a sacred trust?

Ask the class to take ten minutes to glance at the first chapter of Driggs', *The Master's Art* in order to note and report the context of the term "light" as applied in the following:

A. In Holy Writ

B. In sacred songs

C. In the story of Helen Keller

D. In the soldier's letter

E. In the story of Moses

F. In the Prophet Joseph's first vision

G. In the reference to the "light of the Gospel" as opposed to darkness

Review the Teacher Training Program as described in Lesson I to see how each step is designed to help the future teacher share the light of the Gospel.

Assignment: Assign a student to prove from at least five references in the Bible that Jesus had a true love for God. Assign another student to produce five or more Bible references to show Christ's great love for God's children. Assign a third student to show from the Bible that Jesus possessed the third great quality of a teacher, namely, an appreciative understanding of the people whom he taught.

## JESUS AS A DIVINE TEACHER

Lesson 3, for October 20

Objective: To teach to the point of mastery the ten fundamental qualities mentioned as being responsible for the Master's power as a divine teacher.

Reference: Driggs, *The Master's Art*, chapter II.

Procedure: At the last class meeting three students were assigned to bring from the scriptures evidences from the Bible to illustrate the first three qualities of a divine teacher. The class period could be devoted to these three reports and to the listing

of evidence from Holy Writ that shows how Jesus possessed the remaining seven qualities mentioned in the text. The story of Jesus' teachings in the gospel of St. Luke will afford ample illustrative material.

After developing each of the ten concepts as described above, it would be worth while to have the students memorize them. The exact words are not as important as the idea in each case. It is important that the student-teacher acquire a most favorable emotionalized attitude toward his own acquisition of these qualities of the Divine Teacher.

Assignment: Read or tell the second story in *The Master's Art*, chapter III. Tell the class that the entire chapter is full of such choice stories to show that every one is a teacher. Ask the group to read the chapter and suggest that each member come prepared with a story that will likewise illustrate a significant bit of teaching by just common folk.

### IN HIS FOOTSTEPS

Lesson 4, for October 27

Objective: (1) To show that everyone is a teacher and that teaching is only a part of living, and (2)

to illustrate the elements of teaching success.

Text: *The Master's Art*, chapters III and IV.

Procedure: Call for the true stories out of the students' own experiences which illustrate impressive lessons from every day life. Ask each member in class to write a choice story of every day teaching, have an editorial committee elected to collect and edit these stories and make them into a source book. The book could be multigraphed. Here is a virgin field and a teaching art worth cultivating.

Pass out paper and ask the class to write the ten qualities of the Divine Teacher as discussed in the last lesson. Review these ten principles and refresh the group on the principles which they have forgotten.

Assignment: Chapter I, "The Outcomes of Religious Teaching," in Wahlquist's text. Also, chapter V, "The Heart of True Teaching," in Driggs' book. Three special reports would be fitting, one "Christ sought outcomes in changed behavior," one on the story of Lizzie Moore, and the third on the story of Emmeline B. Wells. (Driggs—chapter V.) —H. A. Dixon



And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. (Doc. & Cov. 88:77.)

But verily I say unto you, teach one another according to the office wherewith I have appointed you. (Doc. & Cov. 38:23.)

# Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

## Primary —

(The lessons for 1946 are outlined with suggestions for teachers in the new course of study, *Living Our Religion*, which is now available at the Sunday School offices, 50 North Main Street, Salt Lake City 1, Utah.)

## Nursery —

FOR 1946 it is recommended that each Nursery teacher provide herself with a copy of the new Nursery manual entitled *Sunday Morning in the Nursery*, together with the one entitled *Religious Nurture in Nursery Class and Home*, by Mary Edna Lloyd and the accompanying four small books known as *My Book for Winter*, *My Book for Spring*, *My Book for Summer*, and *My Book for Fall*. These will serve as the teacher's guides for the organization and conduct of Nursery classes throughout the Church. These books are available at the office of the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah.

## Kindergarten —

Lesson 40, for October 6, 1946  
Daniel And His Companions.

Lesson 41, for October 13, 1946  
Daniel And His Companions Part II.

Lesson 42, for October 20, 1946  
Joseph And Mary Were Fearless,

Self-Reliant and Resourceful

Lesson 43, for October 27, 1946

Jacob's Son, Joseph, Was Fearless,  
Self-Reliant and Resourceful.

BE fearless and self-reliant! This is a large order for a small child. Four- and five-year-old children have many problems and we must teach them to meet these problems fearlessly and to be self-reliant and resourceful. We cannot teach fearlessness, self-reliance, and resourcefulness to the children in these terms, but through helping the timid child to take an active part, we can help him to experience fearlessness, thereby becoming self-reliant and resourceful. We want to teach the child to do his share and to do things well. We want to develop in him the ability to make right choices when problems confront him. To affect the lives of the pupils, the teacher must provide experiences in living. If these experiences are unsatisfactory the child will build up an aversion, but if satisfaction is felt by the child he will put forth an effort to do the thing even better the next time. During the month of October we

want to provide opportunities in our Sunday Home for the children to demonstrate these virtues.

You will find many songs, poems and stories in the Nursery manual to help teach the objectives of the month to the children. You will also find many fine supplementary stories in *A Story To Tell*.

#### Lesson 40, for October 6

The objective of lesson 40 is to show that through faith in God we develop mental, physical, and spiritual strength, which helps us to have the qualities of fearlessness, self-reliance and resourcefulness.

In the lesson development discuss fear in relation to children's experiences. Fear of the dark. Fear of being alone. Fear of animals. Fear of strangers.

Discuss Self-Reliance: Can you go to bed alone? Can you go to the store and remember why you go? Can you dress yourself? Can you find your way home from Sunday School?

Discuss Resourcefulness: Can you play alone and amuse yourself? Can you find the things you need to help mother in the home; e.g., the dustpan and cloth, the dish towel, the laundry soap, the things needed to set the table, etc.

God made the dark for children,  
And birdies in their nest;  
All in the dark He watches  
And guards us while we rest.

Use pictures of nourishing foods and beverages, also pictures of Daniel and his companions.

Let the children tell of experiences that they have had when urged to eat or drink foods or beverages that they know are injurious and why they have said, "No."

#### Daniel and His Companions (Daniel 1)

Many, many years ago there were four Jewish boys named Daniel, Shadrach, Meshach and Abednego. These boys were taken prisoner by a King, who wanted them for servants. The four boys were bright and strong, and the King trained them for three years. After they had been taught the ways of the King, they were taken to the Palace. The King had his table set with meat and wine and rich food. These boys remembered that they had been taught, when very young, that these foods were not good for them and were forbidden by the Jewish laws. They spoke up and said that they couldn't eat this food, but all they needed was vegetables and bread. When they said this, the man who took care of them was afraid and said, "If you don't eat the food that is given you, the King might put me to death for not taking better care of you." Daniel said, "Just give us the vegetables and bread for ten days, and don't serve us any meat or wine, and see if we do not look well fed." The man did as Daniel asked, and at the end of ten days they were sent before the King. There were other boys there, too, but Daniel and his three companions pleased the King most, and he let them rule over his Kingdom.

If we want to grow strong and wise, we must obey the Word of Wisdom. Daniel and his three friends were obedient and were brighter and stronger than the other boys.

The Lord says if we obey the word of wisdom,

"We will run and not be weary,  
Walk and not faint."

#### Lesson 41, for October 13

The objective of lesson 41 is to develop a determination to fearlessly do what we know to be right.

In developing this lesson review the experiences children have in which they need to be fearless, self-reliant and resourceful. Remind the children that Daniel was fearless in doing what he knew to be right, even in so far as refusing to obey the King's command.

Evaluate the children's actions in relation to community life.

Are they kind to animals in the community?

Do they refrain from running across neighbors' property?

Do they conduct themselves properly in all public gatherings, especially in Sunday School?

Are they fearless enough to always be truthful?

The lesson story can be found in most books of children's Bible stories; in *Life Lessons for Little Ones*, page 208; or in Daniel 6. It is the Story of Daniel in the lion's den and the teacher should tell the story emphasizing Daniel's reliance on his own fearlessness and his great faith in Our Heavenly Father.

At this beautiful season of the year there are many things happening in nature which prove that animal and plant life fearlessly face the long winter sleep time.

The falling leaves. The bursting seed pods. The bird migration. The farm activities. The preparation in the home for winter.

The teacher might plan simple rest exercises suggested by these activities.

#### Lesson 42, for October 20

The objective of lesson 42 is to teach the children that trust in God will help us to overcome fear. To know that when we co-operate with our Heavenly Father, He will always guide us, and we will have no cause for fear.

Let the children tell of experiences they have had during the week which proved they were fearless, self-reliant and resourceful. Recall the experiences of Daniel showing his fearlessness and self-reliance.

Discuss demonstrations of these virtues on the part of the children in Sunday School this morning; e.g., Freddie spontaneously offered to lead the Sacrament Gem. Janice could say the prayer alone because she had nothing to be afraid of. Jimmy remembered to take the Sacrament with his right hand. He was self-reliant. Marjorie was not afraid to sing alone this morning.

The children might sing the song "Try" on page 10 of *Little Stories In Song*.

The lesson story, "Journeying



Under God's Care," found in Matt. 2:12-23.

When the wise men had paid honor to the new King, Jesus, they set off on their way back to their own city over which ruled the jealous King Herod. He was a very wicked king. He did not want anyone to be king in his place, and the wise men had told him that Baby Jesus was to be a king. He called his soldiers to him and said, "The wise men have not come to tell me where Baby Jesus is, so you must go to Bethlehem and find Him and destroy Him." And the soldiers dared not disobey the king.

Mary and Joseph did not know that Baby Jesus was in danger. But that night, when all were asleep, an angel of the Lord appeared to Joseph and said, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy Him." Joseph woke up quickly. He called to Mary and said, "I have just had a dream to warn us that Baby Jesus is in great danger. We must leave the city at once." Mary arose and dressed quickly, and while Joseph went for the donkey she packed some food and clothing for them to take with them. How quietly they worked! And soon they were on their way. Here they are in the picture. (Show picture.)

The people in the houses near them were sound asleep. No one heard them leave. They traveled all the rest of the night.

In the morning the neighbors said

to each other, "Where is Mary and Joseph and Baby Jesus?" But no one knew. The king's soldiers hunted and hunted for the Baby but could not find Him. He was safe and happy as a baby could be, with Mary and Joseph to care for Him. They were in Egypt as long as the wicked king lived.

One night the angel appeared to Joseph again and said, "Arise, and take the young child and his mother and go into the land of Israel; for they are dead which sought for the young child's life." Mary and Joseph were happy to know that they could go back to their friends, and soon left Egypt. They started back to Bethlehem but learned that King Herod's son was now king. Joseph knew that he was almost as wicked as his father. So he said to Mary, "We'll go back to our home in Nazareth. I am sure that is where Heavenly Father wishes us to go."

#### Lesson 43, for October 27

The objective for lesson 43 is to nurture a faith and trust in God that will help us to become fearless and self-reliant.

In developing the lesson use pictures of children in Sunday School and pictures of children from other parts of the world. Discuss what these children do to demonstrate fearlessness, self-reliance and resourcefulness. Barbara can play some of the Sunday School songs for us. Australian children help take care of the sheep. English children go on errands. French children help in the bakeries. Dutch children can

help to guide the boats past the wharf and the dyke. What can we do to demonstrate these virtues?

The lesson story is found in Genesis 37.

A long time ago there was a good man named Jacob who had twelve sons in his family. Ten of the sons were grown men. Joseph was about seventeen years old and Benjamin was just a little boy. These two younger boys had played together and had many good times but now Joseph was old enough to help his brothers take care of their father's sheep. And he was the kind of boy who willingly and cheerfully did all that was asked of him. He always tried to do the right thing at the right time.

Jacob loved Joseph dearly because Joseph was kind to everyone and he helped his father and brothers whenever needed. The father made this son a beautiful coat out of many colored pieces of cloth. Perhaps you can name some of the colors that may have been in this wonderful coat. It was the kind of a coat that a young prince or the oldest son in a very rich family might wear. But Joseph was neither the oldest nor was he a prince. When his brothers saw him wearing this wonderful coat, while theirs were made only of goatskin they became jealous of him. They began to dislike him. They treated him unkindly and would not even speak pleasantly to him. Though their unkind words hurt him, Joseph forgave them and tried to return kind words for their harsh ones.

The country in which they lived was very hot and dry. Sometimes for many weeks there was no rain. Then the streams all dried up and even the deep wells had but little water in them. At such times Jacob's sons had to take the sheep and cattle long distances from home to find grass and water.

Jacob had also large fields of grain. Each year when the wheat was ripe, his sons cut it for him and tied it into bundles which would stand up. These bundles were called sheaves.

Joseph liked to help with the work in the grain fields. He liked to see how straight he could make his sheafs stand up. Sometimes when he was very tired, he would lie down in the shade of a tall sheaf and perhaps fall asleep. One day when Joseph was asleep, he had a very strange dream. When he awoke, he ran to his brothers and said, "O brothers, listen! I have had a dream. I dreamed that we were all out in the fields together tying the ripe grain into sheaves. We had each tied one sheaf when mine stood up all alone. The eleven sheafs that you had tied stood up for a moment; then all bowed down low to mine."

In those days people believed that dreams had meanings. If anyone had a strange dream, he always tried to find out what it might mean.

Joseph's brothers thought that if their sheaves bowed down to Joseph's sheaf in his dream, it must mean that some day they would have to bow down to Joseph—that he would be their ruler and that they

would have to obey him. Of course the brothers did not like that dream and they disliked Joseph more than ever after this. What did the father think about it? Did he wonder if God had a work for Joseph to do?

One time the brothers went away with the sheep, leaving Joseph and Benjamin at home. They were gone for so many days that their father began to wonder how they were getting along. So he sent Joseph to see them and bring him word from them.

It was a long way to the place where the brothers had taken the sheep and Joseph had to walk all the way but he did not mind. He wanted to see his brothers. He loved them even if they had been unkind to him. He wanted to help them because he knew that it was right for brothers to help each other and he wanted to do the right thing. When he saw them he ran to meet them but they said, "Here comes the dreamer."

"Let us put him into this pit," said one. The pit was a deep hole near by.

The brothers took off Joseph's coat and put him down into the pit. What a place it was to leave their brother!

Soon a company of men on their way to Egypt came along. They were riding on camels and had bags of sweet smelling perfumes which they were going to sell. When Joseph's brothers saw the men one of them said, "Let us sell Joseph to these men. We do not really wish to hurt him." They took his pretty coat away from him and sold him to the men for twenty pieces of silver. Joseph then had to go with the men to Egypt.

Joseph was fearless and self-reliant, and he knew that Heavenly Father would protect him.

(Taken from *Life Lessons For Little Ones*)

—Claribel W. Aldous

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### PRAYER FOR A GARDEN

So many little children  
Are hungry round the world,  
Protect these seeds, dear Father,  
Each leaf tightly curled  
Like trusting baby fingers.  
O, temper sun and wind  
And let no row of seedlings  
By storms be too much thinned.  
And let the nights be dewy  
With neither hail nor frost.  
O, let no food-filled morsel  
Be lost! —Eva Willes Wangsgaard

# HUMOR, WIT, AND WISDOM

## WHO AM I?

I am a little thing with a big meaning.  
I help everybody.  
I unlock doors, open hearts, dispel prejudice.  
I create friendship and goodwill.  
I inspire respect and admiration.  
Everybody loves me.  
I bore nobody.  
I violate no law.  
I cost nothing.  
Many have praised me, none has condemned me.  
I am pleasing to those of high and low degree.  
I am useful every moment of the day.  
I AM COURTESY.

—*Shurtleff Pioneer*

## TWOFOLD

An irate husband, disgusted over his wife's actions, addressed her reproachingly: "Believe me, I certainly would give anything to know why God made you women so beautiful, and yet so dumb."

"Well, I'll tell you, my dear," answered the wife. "God made women beautiful so you men would love us, and He made us dumb so we could love you men."

—*Sunshine Magazine*

## FIXED

I can fix castor oil with orange juice so you won't taste it.

Good, I don't like the taste of orange juice.

—*Jaffadills*

## CHAMELEON

Neighbor: "Why is it that your automobile is painted red on one side and blue on the other?"

Speed Demon: "Oh, it's a fine idea. You should hear the witnesses contradicting each other."

—*Navy News*

## TRAIN

The fellow who's thinking, "What is the use?" is not the locomotive, he's just the caboose.

—*Sunshine Magazine*

## CAKLE

Cafe chef: The pork we get now makes better chicken salad than any veal I've ever tasted.

*Navy News*

## FROM POOR RICHARD

"Eat to live, and not live to eat."

"Do good to thy friend to keep him, to thy enemy to gain him."

"Approve not of him who commends all you say."

"Look before or you will find yourself behind."

"A lie stands on one leg, truth on two."

"Deny self for self's sake."

"The old young man will be a young old man."

"The rotten apple spoils his companions."

*Benjamin Franklin*

## MIST

Taxicab: A vehicle that disappears when it rains.

—*Railway Employees' Journal*

# Attention Superintendencies

400,000 SUNDAY SCHOOL MEMBERS

By December 31, 1946

**T**HE general board has set 400,000 Sunday School members as a goal for this year. With the return of our service men and women and the many new members in our wards and branches, this goal is easily possible, if every Sunday School organization does its part in obtaining its share of new Sunday School members.

The drive for this increase in enrollment will start with "100% Sunday" (September 8), and continue to the end of the year.

Each ward and branch will be given a quota of new members to obtain and should bend every effort to reach this quota by December 31. The general board will do everything possible to aid in this campaign and will provide each ward and branch with special posters and invitations to be sent to prospective members, but it will be the work done by each ward and branch that will determine the final success or failure.

Get your enlistment organizations complete now and start to plan ways and means to increase your enrollment.

GENERAL BOARD ENLISTMENT COMMITTEE

J. Holman Waters, Chairman



El Paso Ward is part of Mt. Graham Stake, embracing parts of Arizona, New Mexico, and Texas. Though the stake is large in area, and its wards vary in size from a population of about fifty to nearly one thousand, effective Sunday School work is done. During the war, Stake Superintendent Willard Whipple wrote personal letters monthly to the twelve Mt. Graham Sunday School superintendents, and members of the stake board likewise wrote regularly to teachers of corresponding departments.

El Paso's Sunday School has a regular attendance of nearly 300 people, almost half the ward population. All departments, including teacher training, are taught; prayer and faculty meetings are held regularly. In fact, Superintendent James C. Nusbaum and his associates carry out the general board's suggested program in virtually every detail. El Paso's attractive pink-colored brick chapel, with a Spanish motif, was dedicated in 1931.

Yes, the Church and its Sunday School thrive at a historic gateway where Mexico and America join hands. —WENDELL J. ASHTON

#### GENERAL BOARD COMMITTEES

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Genealogy  
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Church Doctrine

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### EL PASO WARD CHAPEL

**E**L PASO is an international gateway between Mexico and the United States, situated amid the deserts and mountains where the lazy Rio Grande is "a mile wide and a foot deep, too thin to plow and too thick to drink."

This city, nearly four hundred years old, is today noted for its healthful climate, beautiful Spanish-toned homes, and mining products. In 1912 El Paso became the refuge of Mormon colonists fleeing from northern Mexico, where revolutionary warfare drove them from the settlements they had established during the 1880's. Many of these refugees remained in El Paso. A Latter-day Saint branch was organized there, and it became a ward in 1918. Today it is the only ward of the Church in Texas.

The first meeting place of the Saints in El Paso was the home of Elder Arwell L. Pierce, who became first bishop there, and is now president of the Mexican Mission with headquarters in Mexico City. Bishop Pierce's father had, in 1898, established a lumber business in Juarez, Mexico's flourishing city across the Rio Grande from El Paso.

—More on other side